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NATIONAL CRIMES
THE CAUSE OF
NATIONAL PUNISHMENTS.

A
DISCOURSE
DELIVER'D IN THE
CATHEDRAL CHURCH
OF
PETERBOROUGH,
On the FAST-DAY, Feb: 25th, 1795.

By the DEAN of PETERBOROUGH.

Printed by JACOB, Peterborough, and Sold by him,
T. PAYNE, Mews Gate London, FLETCHER,
Oxford, and BOWTELL, Cambridge.

(PRICE SIX-PENCE)

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ADVERTISEMENT.

THE author of the following diſcourſe had not, at the writing, the leaſt thought of making it public. But the late diſgracefull deciſion in ſupport of Injuſtice and Inhumanity, hath ſo far rais'd his honeſt indignation, as to incite him openly to give his final teſtimony againſt a proceeding, equally loaded with private, and public diſhonour.

Incidentally he hath alſo deliver'd his opinion on the ſubject of War, to which the duty of the day ſeem'd to lead him; and which he ſuppoſes will not be well reliſh'd by worldly Politicians. For with reſpect

reſpect to the uſual practice of War, he cannot conſider it as reconcileable to common ſenſe, any more than it is to Chriſtianity. If indeed, as one of the worthieſt of men (Sir George Saville) once obſerv'd, like ſome ſavage nations, our Warriors ate thoſe whom they kill'd or made priſoners, ſomething might be ſaid for it. Or, with reſpect to the dominions of others, which they ſeize and appropriate to themſelves, if by the deſtruction of ſo many myriads of men, and the diſſipation of ſo many millions of money *Something* in the end were gain'd, that *Something* might poſſibly form the ſhadow of a plea, tho' not a juſtification. But when (as ſome might expreſs themſelves) *Nothing is gain'd but a great loſs*, what muſt be the deciſion of common ſenſe? In truth, nothing can equal the abſurdity of War, but its wickedneſs; it is an abſurdity, becauſe it can only ſhew which party is the ſtrongeſt, not which is in the right; and even this can no otherwiſe be obtaind, than by crimes of

which the human heart is moſt abhorent. And when theſe two Equalities ſhall be laid before the Final Judge of human merit, they who delight in War, will certainly receive their *Full Pay* according to their deſerts.

If the author ſhall be condemn'd as ſuperſtitious, for what he hath ſaid concerning Providential Interpoſitions, and the alarming ſtate of preſent circumſtances, he thinks it not neceſſary to offer any apology. He hath without malevolence, or any private affection, honeſtly declar'd his opinion, on ſeveral important ſubjects, impell'd by reverence for the glory of God, a well-temper'd Zeal for the honour of Chriſtianity, a truly patriotic ardour for the reputation of his Country, and a diſintereſted ſpirit of Univerſal Philanthropy. Knowing that the united influence of theſe Principles hath been his real motive, he is free from all ſollicitude reſpecting the friendſhip or enmity of the factious partiſans for the INFERNAL TRAFFIC IN HUMAN BLOOD.

As

As to the reſt, he hopes that pardon may be given to any warmth of expreſſion for that Cauſe, in which we may be *angry, and ſin not;* and that candid allowance may alſo be made for inaccuracies, of ſtile not ſtudied, nor correct, and for all other infirmities from that advanc'd period in life, when man's ſtrength corporeal or mental, is but labour and ſorrow, and even that ſmall remnant of ability muſt very ſoon be paſſed away and gone for ever.

ISAIAH: lviii. 3.

WHEREFORE HAVE WE FASTED, AND THOU SEEST NOT? WHEREFORE HAVE WE AFFLICTED OUR SOUL AND THOU TAKEST NO KNOWLEDGE.

BY the ſolemn ceremony which hath now called us together we are ſuppoſed to acknowledge a Providential Inſpection into human affairs; and that Virtue or Vice by the diſpenſations of that God to whom we make our applications will ſometime be reſpectively puniſh'd or rewarded by him.

THIS was the very caſe with regard to the Jews. They acknowledg'd a Providential Government, as we do. They tranſgreſs'd, they call'd their ſolemn aſſemblies, they faſted, as we do. But at

length they aſk the queſtion in the text, Wherefore have we faſted, and thou ſeeſt not, wherefore have we afflicted our ſoul and thou takeſt no knowledge?

Now it is plainly implied in this queſtion that the Jews, having been guilty of ſome National Offence againſt God, had performed the ceremonial things requir'd by their Religion, in order to obtain forgiveneſs, They had called their ſolemn aſſemblies, and obſerved their appointed Faſts. But inſtead of regaining the accuſtom'd favour and protection, of Providence, we read the following Crimination, "To what purpoſe is this "multitude of your Sacrifices? bring no "more vain oblations; incenſe is an abo-"mination unto me; the new moons and "ſabbaths, the calling of aſſemblies I "cannot away with, it is Iniquity, even "the ſolemn meeting. Therefore when "ye ſpread forth your hands I will hide "mine eyes from you; yea, when ye "make many prayers I will not hear."

Now

Now attend to the reaſon. YOUR HANDS ARE FULL OF BLOOD.

The means by which Providential Interpoſitions are exerted either in reward or puniſhment, are to us unknown, and perhaps the mode of operation may under our limited faculties be incomprehenſible, yet the belief of ſuch exertions, tho' by ſome ſuperciliouſly derided ſeems to me to have a ſolid foundation in reaſon, as well as in Scriptural Authority.

The fair and candid mind certainly cannot reſt contented under the reveries of Atheiſm. And if this be true, the belief of a Supreme Being, is ſo far eſtabliſh'd. This alſo implies by fair induction, the acknowledgment of an Almighty, and Intelligent Creator, whoſe power, and providence, even his eternal power and univerſal ſuperintendance is made manifeſt by the things that do appear.

The arguments to be thus deduced from natural reaſon in proof of a Providential Inſpection, are wonderfully ſtrengthened by the Authority of Scripture. The whole Jewiſh Economy is nothing elſe. And our Saviour himſelf expreſly declares that it is extended to the minuteſt of human occurrencies. Theſe arguments I acknowledge wou'd not be of any weight, and I ſhou'd not produce them to unbelievers: but I ſuppoſe myſelf now ſpeaking to an aſſembly having faith in God, and in the declarations of his word. One of which is that thro' theſe Providential Diſpenſations, Righteouſneſs exalteth a Nation, and Sin is the diſgrace, and will finally be the deſtruction of every people.

Under this diſpenſation of things the Jews had fallen under the diſpleaſure of the Almighty. Their National Iniquities had ſeparated between them and their God. Their ſins had hid his face from them, and he wou'd not hear. They faſted,

faſted, not for amendment, but for ſtrife, and to ſmite on with the fiſt of wickedneſs. THEIR HANDS WERE DEFILED WITH BLOOD. The inference from hence is not only

I. That there is a Providential Inſpection into human affairs, but alſo,

II. That from this fundamental principle it follows that where Crimes of an enormous nature are conſtituted *National*, the Puniſhment in God's appointed time will probably be alſo *National*.

III. That a notoriety of facts ſtill exiſting before our eyes proves this to have been a regular and eſtabliſhed mode of Providential Government. That undoubted hiſtory records both the wickedneſs and conſequent deſtruction of many nations, now no more; of the Canaanites forming many kingdoms; of the four monſtrous tyrannies, which in their turn enſlav'd the world, the Babylonian, the Perſian, the Grecian, and the Roman. The crimes of each reſpectively as a Nation were unpardonable, and their puniſhment

puniſhment was *Nationally* exemplary. They are as a Beacon ſet on high by Providence to give admonitory illumination; and to warn ſucceeding nations of what they may expect from obſtinate wickedneſs and inflicted puniſhment.

But if theſe inſtances from former times by their antiquity looſe their vigour, let us look to circumſtances immediately under our view. What think ye of the preſent ſtate and condition of the Jews? it is before your eyes, it is open to your conſideration. It was foretold to them at the very eſtabliſhment of their Civil Polity, that if they rejected the Lord their God, that he wou'd reject them. "That a nation of fierce counte-
"nance ſhou'd come upon them, who
"ſhou'd not regard the perſon of the Old,
"nor ſhew favour to the young; that he
"ſhou'd beſeige them in their gates, until
"their high and fenced walls ſhou'd come
"down. That they ſhould be driven by
"hunger to devour human fleſh; that
"their

"their diſtreſs ſhou'd be ſo preſſing, that "even the tender and delicate Woman "among them, who wou'd not adventure "to ſet her foot upon the ground for deli- "cateneſs and tenderneſs, that her eye "ſhall be evil towards her deareſt con- "nections, even toward the children that "ſhe ſhou'd bear; for ſhe ſhall eat them "ſecretly for want of all things, in the "ſeige wherewith thine enemy ſhall diſ- "treſs thee." And it is worthy of particular remark that this dreadful circumſtance actually came to paſs at the laſt ſeige, and final overthrow of the temple of Jeruſalem, and being reported to the Conqueror fill'd him with extreme horror. It was alſo foretold to them many ages paſt, That tho' they ſhou'd be diſpers'd, and ſcatter'd among all nations, and that tho' God ſhou'd make a full end of all other nations in which they ſhou'd be ſcatter'd, yet that a full end ſhou'd not be made of them, but that they ſhou'd remain an aſtoniſhment, a proverb, and by-word among all nations.

The

The wonderful ſingularity of this National Puniſhment, and the verification of it to this preſent hour ſuperſedes all farther obſervation upon it.

I wou'd next remind you of that extraordinary revolution in human affairs which is as it were at the next door, and which ſeems to be, as far as we can judge, a National Iniquity under the preſent infliction, of a National Puniſhment. I mean not in the leaſt degree to vilify or calumniate our infatuated neighbours. But it is notorious to the whole world that for a courſe of many years they have been ſacrificing Chriſtianity to a falſe and impious Philoſophy; and at length have in form by a National Act, not only apoſtatis'd from the name of Chriſt, but alſo by open denial renounc'd the belief of a Supreme Being. Shall I not viſit for theſe things, ſaith the Lord, and ſhall not my ſoul be avenged on ſuch a nation as this?

We

We ought always to be very cautious how we make applications concerning the judgments of God; but there certainly may be ſituations in which ſuch applications are not only very juſtifiable, but ſeem to be really unavoidable. And the circumſtances of the preſent time ſeem to mark in the ſtrongeſt characters ſome ſcene of the greateſt importance now opening upon the world by the hand of God. What this ſcene may be when it ſhall be fully diſclos'd, or what changes it may produce with reſpect to the great Potentates, and fierce Warriors of the Earth, God only knows, and it wou'd be impious preſumption in us to determine.

But it is our duty to enquire how we may be affected by this awfull diſcloſure, and on what ground we ourſelves ſtand in this reſpect, and honeſtly examine whether by any notorious National Iniquity we have reaſon to dread the ſevere but juſt viſitation of God.

Is there any inſtance then in which we ſtand remarkably diſtinguiſh'd, notoriouſly pre-eminent before heaven, and in the face of the world for any enormous National crime? Conſider, and reflect one moment, I fear we ſhall be found guilty in more than one inſtance.

It is an acknowledg'd truth in Moral Juriſprudence, That he who hires one to take away the life of another, is equally guilty with the immediate Murtherer. This Conduct among private Individuals is call'd Aſſaſſination. When Nation perpetrates this Crime againſt Nation, it goes indeed under another name, but it is only an enlarg'd ſcene of Aſſaſſination. When the unhappy ſubjects of an arbitary prince, by his ſole and deſpotic act are thus let out by hire for military murder, the unfortunate circumſtances of their ſubjection throw the guilt of the crime upon the prince. When a nation concurs, and hires ſuch mercenaries for military purpoſes, the guilt is in great meaſure

meaſure taken from the prince individually, and lies upon the people, and, being a National Act, becomes a National Crime. This I apprehend to be our ſituation at preſent. To ſay the truth, it requires ſome degree of Sophiſtry to form a compleat Juſtification of War under the Inſtitution of Chriſtianity. (*a*) It is doubtleſs permitted, and may be maintained in circumſtances which make it abſolutely neceſſary for Self-defence. But as Self-defence is a word not of a clear and ſimple idea, and is not ſo defin'd as that in all caſes it ſhall be preciſely known how far it may be legitimately extended, therefore under the pretext of Self-defence, there is great room for Self-

(*a*) Upon this ſubject conſult Grotius, B. 2. Ch. 22. Puffendorff, B. 8. Ch. 6. Paley, B. 6. Ch. 12. From the enumeration of the unjuſtifiable Cauſes of War, it will be very difficult to name a War which has for its Origin a juſtifiable cauſe. Bonum, non niſi ex integra Cauſa, Malum, ex quolibet defectu. What can we think of the Spaniſh Wars in North, and South America? of the Engliſh, and other European Nations in Aſia? but above all of the moſt infamous and deteſtable millitary atchievments of the three combined Tyrants againſt the devoted Empire of Poland?

deception. And I fear it frequently happens that Moral Rectitude in this caſe is not ſo much conſidered as Political convenience. This may poſſibly be thought ſome extenuation of the guilt in hiring Mercenary Murtherers.

But what think ye of our Sanguinary Traffick in the perſons of Men? here we are abſolutely without excuſe. We fit out our ſhips with all the inſtruments of deſtruction; we load them with preparatory chains, and with engines of torture: all this is done with cool and previous deliberation, ſhewing a premeditated reſolution to enſlave, to torture, to deſtroy. We fill theſe veſſels with bloody-minded ruffians, fitted for every horrid purpoſe. Being ſuperior in brutal force we aſſail far diſtant nations who have not done us any injury: we attack the dwelling places of innocent and inoffenſive men: we rob them of their property: we lay waſte their poſſeſſions with fire and ſword; we force away their natural

proprietors

proprietors without diſtinction, men, women, children, to captivity, to torture, to public ſale like beaſts of burthen, to unceaſing miſery, and to premature death. And this is COMMERCE. This is the SLAVE TRADE. Words which are every where pronounc'd without any convulſive horror, or indeed any apparent ſenſe of the enormity. Execrable!

Was this the act merely of Individuals, thoſe Individuals muſt ſomewhere anſwer for the monſtrous crime. But we make it in form a National Act, we deliberate, we debate upon it, we eſtabliſh, we protect it by what we call a Law, which continually involves us in all the horrors of ſavage cruelty. It ſtains our hands with blood, which all the waters of the Ocean cannot waſh away. Yet no Power on earth hath authority to make ſuch a Law; it is a Law to permit the re-iterated commiſſion of Murther. And if we conſider the extraordinary illumination in all matters moral and religious given to

us in general by the Inſtitution of Chriſtianity; and in particular if we beſtow a thought upon its characteriſtic principle, Univerſal Benevolence, and then caſt our eyes upon the horrid crimes now alluded to, what words can be equal to the deſcription of our guilt? we muſt form a new language for the purpoſe. In fact we are no better than deliberate, hard-hearted Apoſtates from Chriſtianity. But have we never red this ſolemn denunciation? Whoſo ſheddeth man's blood; by man ſhall his blood be ſhed. Yet we, as a nation, every year unjuſtly ſhed the blood of thouſands of innocent perſons. Therefore our blood in a National conſideration will ſome time be ſhed by man.

May I now be permitted to aſk to what end is all this wickedneſs and all this miſery? ſome trivial commercial gain is pretended. But whatever this commercial gain may be, it is very certain, and it has been fairly prov'd that it may be more effectually obtain'd by honeſt means,

means, unſtain'd by cruelty or injuſtice. So that the whole buſineſs is a wicked combination of the blackeſt crimes, maintain'd in the moſt diſhonourable manner by miſrepreſentation of facts, and groſs violation of truth. Nay, ſo intirely loſt to all ſenſe of decency are the partiſans of this execrable traffic, that mercenary writers have been procur'd to repreſent the Scriptures as favouring the cauſe of Slavery. The Scriptures doubtleſs in many places make mention of Slaves, and give direction for their humane treatment. But this is merely hiſtorical, and is not to be conſider'd as an approbation of the practiſe of making Slaves. The Scriptures relate various inſtances of other crimes, of Injuſtice, of Cruelty, of Idolatry, of human Sacrifices, of the ſins of Sodom. Does it therefore follow that the Scriptures approve theſe crimes? It is too great an inſult upon common ſenſe to pretend it. And with reſpect to commercial gain, ſuppoſe it as high as you pleaſe, can Commerce juſtify Injuſtice,

Rapine,

Rapine, Murther? Suppoſe that mountains of Silver, and mines of Gold, and precious ſtones were the acquiſition, this makes no diminution of the Guilt. Murther will ſtill be Murther, whether perpetrated by a poor or wealthy man, and will cry with a voice equally loud for vengence. But ſtill it is inſiſted on that by theſe practices we obtain wealth: (a) our Merchants become rich, and our nation ſhines forth in a blaze of Proſperity. True, But it is the blaze of a magnificent city in flames, which tho' it ſhines wonderfully bright for its hour, muſt ere long end in deplorable ruin.

Let us enquire then whether there be any parallel caſe in hiſtory, by which we may form a profitable application to ourſelves. Look into Iſaiah, Jeremiah, Ezekiel, particularly the 26th Ch. of Ezekiel, and

(a) ——— odit ipſe vim Deus; nec divites
Nos eſſe rapto, ſed probe partis cupit.
from EURIP: HEL.

and read the circumſtances, and the fate of the Tyrians.

The City of Tyre was eminently great, as we are, in wealth and power. She extended her commerce, as we do ours, to the extreme parts of the earth. She traded, as we do, in the perſons of Men. She became rich, as we do, in the iniquity of her traffick, for her merchants, like ours, were as princes. But what was the ſequel? The Lord gave a commandment againſt the Merchant city to deſtroy it, and it was level'd with the ground, ſo that there was no houſe remaining. Thy riches, and thy fairs, thy merchandiſe in men, thy mariners, thy men of war, and all thy company which is in thee, ſhall fall into the midſt of the ſea, in the day of thy ruin. And they who come down from their ſhips ſhall ſtand upon thy ſtrand, and weep for thee with bitterneſs of heart, and lament over thee, ſaying, What city is like Tyrus, like the deſtroy'd in the midſt of the Sea! Such was

the predicted end of this great Commercial ſtate which traded in the Perſons of Men. We are a great Commercial ſtate at this very day trading in the Perſons of Men. May we repent in time of this enormous National miſdoing, and prevent that judicial condemnation which ſeems to hang over us, and be ready to burſt upon us.

For God goeth not forth with our armies, and our uſual efforts fail of their uſual effect. We ſuffer heavy diſtreſs from the treachery of perfidious allies, and by defeat, flight, and diſmay, from an enraged and ferocious enemy, and it may be feared that this is but the beginning of ſorrows.

In the diſpenſations of Providence the inſatiable Tyrants of the day were made in ſucceſſive inſtances the inſtruments of God's vengeance to overturn offending nations and ſeize their dominions. And we have ſufficient cauſe to obſerve that

the

the preſent time has its Tyrants equally ambitious, equally unjuſt, equally inſatiable with thoſe of former times. We are not without our Nebuchadnezzar, our Alexander, or our Semiramis, already practis'd and expert in the work of ſeizing kingdoms by violence and injuſtice. We read in the Revelations, That three unclean Spirits like Frogs came out of the mouth of the great Dragon. That theſe are the Spirits of three Devils which go forth into three Potentates of the earth, to gather them to battle. (*a*) Who then can ſay that theſe may not ſometime be the fit tho' dreadfull inſtruments of Providence to execute a Tyrian deſtruction

(*a*) Have not theſe three diabolical Frogs, from the mouth of the great dragon, theſe three ſpirits of Devils, found their way into Europe, each taking poſſeſſion of its Deſpotic Demoniac? inciting them, among other inſtances of tyrannic frenzy, to an unjuſt and cruel invaſion of the rights of a worthy Prince, by a tripartite diviſion, amongſt themſelves, of his dominions. By the ſame meaſure they mete withall will it ſometime be meaſured to them again; good meaſure, preſſed down, ſhaken together, and running over with ten-fold vengeance. For Injuſtice ſo flagitious will ſurely awaken the indignation of Heaven.

upon us who in the Tyrian manner offend the majeſty of Heaven?

For we are inform'd by the Prophecies not yet fully accompliſhed, that another Tyrus, another great ſtate is certainly to periſh for her Mercantile Iniquities, a great Commercial State, whoſe Merchants are waxed rich: but the time muſt come when theſe her merchants ſhall weep, and mourn over her, for no man buyeth their merchandiſe any more. Then follows a catalogue of the ſeveral articles of her trade, concluding with that which is of all the moſt horrid, the merchandiſe in SLAVES. In the Original it is, The merchandiſe in the BODIES and the LIVES of men. And nothing ſurely can more emphatically expreſs our murtherous traffick in Human Fleſh. But the merchants of theſe things ſhall ſtand afar off in the deſtruction of this iniquitous ſtate for the fear of her torment, weeping and wailing, ſaying Alas! alas! that great city wherein were made rich all

all that had ſhips in the ſea, for in one hour ſhe is made deſolate.

One obſervation more, and I have done. The diſgracefull traffick alluded to certainly ends, if not in the immediate, yet unavoidably in the premature death of the parties injur'd. Now it is an undeniable truth, in Pagan as well as Chriſtian morality, That he who ſhortens the life of another by the certain conſequences of indefenſible conduct towards him, is equally his murtherer as if the death were inſtant. He who kills any one by poiſon, tho' the effect does not take place for months or years, is as much his murtherer as if he had with a dagger pierc'd his heart. He who by injuſtice and violence loads a man with chains, ſtifles him in the heat of a crouded dungeon, or brings on a premature death by intolerable labour, is as much his murtherer as if he had given poiſon, or made uſe of a dagger. How far theſe obſervations may affect thoſe perſons who

who either by their Oratory or their writings, by their ſallies of wit, or the levity of ridicule are active in the ſupport of this Iniquity, I do not examine; it is no part of my preſent buſineſs. The application I leave to thoſe whom it moſt ſeriouſly concerns: adding only That in Murther there are no Acceſſaries; they who in other crimes are in the place of Acceſſaries, are juſtly eſteem'd Principals in Murther.

Virtuous and benevolent men have exerted themſelves to put an end to this diſgracefull National Evil. Their laudable endeavours hitherto have not been favour'd with full ſucceſs. Yet let them firmly proceed in the glorious cauſe, not deſpairing of the goodneſs of God to aſſiſt them in their labour of love, of Virtue, and of human happineſs. My feeble voice, and fervent prayer ſhall always be exerted on their part, ſo long as God ſhall be pleas'd to give me power to utter a ſyllable, or pour forth my ſupplication to him.

To conclude all, let us ſeriouſly attend to this Alternative. We either do, or we do not believe a Providential inſpection into human affairs. If we do not, we deny the authenticity and all authority of the Scripture, and by fair conſtruction deny the exiſtence of God. If we do believe this doctrine, and that our actions lie naked and open to that Being from whom no ſecrets are conceal'd, and who is of purer eyes than to behold Iniquity, then by the continu'd ſupport of this enormous National wickedneſs we ſtand boldly forth in the preſence of God, monſters of accumulated crimes and ſavage cruelty, and in a manner defy him to take vengeance of our ſins.

In this caſe we may faſt and we may pray, but it is all impious mockery and inſult; and except we determine to contract the ſcenes of general depravity, which it is in every one's power in ſome degree to do, and in particular, except we, as a Nation, ſtop the progreſs of our

great National Iniquity, we have no reaſon to expect the common protection of heaven; but muſt conſider ourſelves as a devoted people, fallen under the wrath of God, and haſtening to deſtruction.

Indeed if we may form a judgement from preſent circumſtances, it ſeems as if our doom was already paſt, and that our day was faſt advancing. Our boaſted wealth and apparent Power, is no proof of Security from ruin. They who are incorrigibly wicked, are ſet upon the higheſt pinnacle of the temple of worldly grandeur, that their fall from thence may be more dreadfull, and their puniſhment of more extenſive example. (tolluntur in altum ut lapſu graviore ruant) Why then ſhou'd I prophecy unto you ſmooth things? why prophecy deceits? why ſay that we are victorious, when we are vanquiſh'd? why ſay that we are a proſperous and happy people, when we are depreſs'd and groaning under the weight of our wickedneſs, and the many conſe-

quent

quent calamities from the ſecondary miniſtration of Divine diſpleaſure.

Let us call to mind, that Secondary Cauſes are all under the controul of the Firſt Great Cauſe, and that Natural Evils are frequently the puniſhment of Moral Iniquity.

The raging Elements oftimes ſhake a guilty Land. The yawning chaſms of an Earthquake, a devouring Peſtilence, or Dearth in the devoted country ſometimes are God's miniſters of wrath. Preternatural ſeverity of ſeaſon, ſtorm and tempeſt, ſnow and froſt accompliſh the purpoſes of the Almighty. And whether it be an Army, or a Nation, or a World, whoſe impious corruptions ſhall have drawn down the Divine diſpleaſure, a Partial or an Univerſal Inundation may be the execution of merited vengeance. As the ſtars in their courſes fought againſt the hoſt of Siſera, and the river Kiſhon ſwept them away.

Thus was an army at once deſtroy'd and ſwallow'd in the Deep.

The people of Egypt by impious idolatry had long provok'd the Lord: they purſu'd the Iſraelites into the midſt of the ſea; but God blew with his wind, the ſea cover'd them, and they ſank as lead in the mighty waters.

Thus was a Nation at once deſtroy'd and ſwallow'd in the Deep.

So alſo in the days before the Flood, when all fleſh had corrupted themſelves, they were eating and drinking, marrying and giving in marriage, were purſuing, as we now are, every mode of diſſipation and vicious indulgence, and conſider'd not that the windows of heaven were open'd upon them, when the Flood ſuddenly came and took them all away. For the waters prevail'd exceedingly upon the earth; and every living ſubſtance was deſtroy'd that was upon the face of the ground.

Thus

Thus was a whole world at once de-ſtroy'd and ſwallow'd in the Deep.

The windows of heaven have been open'd upon us, and a dreadfull Inundation had well nigh taken us away. Have we then no reflection? can we make no application? God indeed hath ſaid that he will not a ſecond time drown the whole earth, yet ſurely a general and fearful inundation, after theſe inſtances might ſerve as a warning; this alarming event might bring to our minds that the inſatiable rage of an irreſiſtible enemy may prove the miniſter of God, and overwhelm us like a Flood.

Let us then put aſide our vain deluſions. Let us compare the ſerene comforts and ineſtimable bleſſings of Peace with the inſeparable crimes, and unavoidable miſeries of War. Let us beſeech God to remove from the haughty Potentates and fierce Warriors of the Earth that obdurate infatuation of mind which makes them

regardleſs of the great duty of Chriſtian Benevolence, which renders them deaf to the calls of Humanity, and inſenſible to the cries of the afflicted: which entirely hardens the heart, and embrues the hands in human blood. Let us attend ſeriouſly to the duty which hath call'd us together this day. Let us, not in appearance only but in ſincerity repent of all our miſdoings. And then that mercifull Being who can raiſe the poor out of the duſt, and lift the needy out of the dunghill, will lift us from our preſent depreſſion. Above all things let us not deſpair; let us truſt in God, and reform our lives, and then ſhall we ſoon become really proſperous and happy. Let us pray to God that Peace may once again viſit our land and plenteouſneſs be found in all our borders. Then may we with gratitude of heart, and humble confidence apply for relief in any diſtreſs that hereafter may ariſe, and God will no more hide his face from us when our hands are no longer DEFILED WITH BLOOD.

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